/181 cont./

*539 [501] it will not rot. 8. This is a balsa from the big lake. 9. Its prow is raised. 10. That one is a big balsa. 11. That one is a small balsa. 12. There are no other balsas. 13. This is a house of the other people (the Aymara). 14. This is a house of unburnt bricks (adobes). 15. This is a house of the Aymara community (lit., "of the other people"). 16. What more shall I tell thee? That is all. 17. Now I want to rest, oh father.

Remarks

*539 124 This text reproduces the comments of old Manuel Inta, looking at a series of photographs of his native village, Iru-Itu, and of the region. The photographs of Iru-Itu were recognized without difficulty; those of less familiar sites provoked various reflections before being well identified (13-15).

*539 193 1. xwĩ, interrogative particle; kapĩĺá, this is the Spanish word capilla, "chapel." 4. We have not found any passive form among the Uru; to express the idea "has been seen from the back," the informant used the active voice: cèrk'- ku ɨi- nís- ɨay, literally one he has seen; ku indicates the recent past. It must be noted that this cast of mind was spontaneous, no question having been put to him; ɨ used in the text is an elision for i, "one," and has suffered a contraction with the previous vowel. 9. hoća expresses the idea of "point," being able to indicate as well as the raised prow of the balsa, a mountain summit, the nose, or the verb "to point" in the sense of being in a pointed form. 9-10-11. The narrator describes the three principal types of balsas of the Uru: with a raised, pointed prow for navigation on Titicaca (big lake); the big fishing balsas of the Desaguadero for three or four people, and the small balsas for one or two people. 13-15. tòxĩa, "others," or tòxĩa nãka, /182/ "other people," the usual way to designate

*539 [501]

[101] [824]

/182 cont./

the Aymara used by the Uru, who consider themselves as constituting a pre-human species (not a race) apart. There are two human species, the Uru, a primitive species representing the first, pre-human creations, and the Aymara, who belong, as do all the other present-day people, to the last creation.

15. Note a Hispanicism, kumunitá, to designate the native community of Jesus de Machaca, upon which the Uru are now dependent; it is an idea which is foreign to their own sociology.

16-17. The narrator, tired by his interpretive efforts, has no more to say and wants to rest. Note the polite form híp'- pay, "father," corresponding to "monsieur."

VIII. Xoxi-cay, the Thunder
(Account by Carlos Kispe)

(See p. 166 /in the foreign text/)

Free Translation

1. It will still thunder very strongly; the storm is coming. 2. The roof of the house will let the water through; it is not good at all. 3. Look again to see if the storm is going away. 4. It is thundering again. 5. The thunder can only kill a person of another race. 6. Never, since the most ancient times, has the thunder killed one of us. 7. The thunder has made me very afraid.

Remarks

This text makes allusion to a very deeply rooted belief among the Uru: they cannot be struck by lightning, so feared by all the populations of the altiplano. According to them lightning only strikes the people "of another race": Aymaras, half-breeds, or Europeans. Also the Uru do not have any

[p. 10 omitted in pagination.]

/182 cont./ Also the Uru do not have any apachete /piles of stones in the hills/, offering places /183/ at spots struck by lightning, whereas these little monuments are very frequent among all the neighboring native populations. However, our informant, an Uru, Carlos Kispe, is very frightened of storms. The reason for this is undoubtedly that only the pure Uru enjoy this immunity, not bastards nor those of mixed blood. Now our informant, although part of the Uru group, was fatherless. "hána hap' ?a?- ?ay." "no father is," "an illegitimate son," a very frequent case, whose father is unknown. He did not at all insist on submitting to the test of lightning to be assured of his pure Uru ancestry. If an Uru is struck by thunder, drowned, or even dies of pneumonia -- dangers against which the true Uru are protected -- everyone sees it as indisputable proof of illegitimate and foreign paternity.

From the point of view of vocabulary this text shows the same irregularities as the preceding text by the same informant (V) /see p. 15/ frequent elision of final vowels: ?a instead of ?ay; the repeated use (1-7) of wáli, "much," an Aymara form not found in the texts nor in the numerous phrases gathered from the other informant. 2. wáli- píni, association of an Aymara word and an Uru word with the same meaning to reinforce the idea; we find an analogous case in ji- hán (3), the Uru-Spanish association already noted. 2. hána kála ?i ?óla, "not good good is," association of two words of almost identical meaning to reinforce the idea: "this is not good at all." 3. The particle -kála after the verb "to go" has the exact meaning of ex in Latin, literally exit. 4. The correct form would be war- ji. 6. háshe indicates a very distant fact, an idea still more strengthened by the suffix -ta, sign of the past: "a very long time ago."

/193 cont./

162 Besides these 21 subjects, who considered themselves as pure Uru, three Aymara women living with some Urus had settled in the village with five children.

129 The concept of pure Uru is completely arbitrary; 211 its value is more social than racial. At all times adoption in 218 various forms made the incorporation of a subject of another origin into the group possible, and he was from then on con-
[128] sidered a true Uru. This was the case with an Aymara child, whom we, of course, dropped from our list.

129 Children of an Uru mother and an unknown father were considered pure Uru.

One of our informants, Carlos Kispe, was himself, as we have seen, a "without father." Although considered an Uru, all his physical and mental characteristics clearly distinguished him from the other members of the group.

The Uru considered Aymara women born in neighboring villages and their children, even if born of Uru fathers, as foreigners. This matrilineal law is interesting to note.

124 Aymara women refused to let themselves or their children be examined. Nothing could persuade the two old Uru women.

We were hence reduced to the nine following subjects:

Men

142 Manuel Inta. An old patriarch 80 to 90 years old, born of Uru father and mother. White, rather thick hair; beard reduced to a few short hairs, entirely white. Thin lips; a straight-nosed profile. No Mongolian fold, /194/ but the presence of a male-marginal fold, very distinct, on the far part of the eyelid.
[63] Four living sons. Tomas and three others who have left the village; three daughters, among them Andrés and Célestine, and four dead children.

Tomas Inta. 50 to 60 years old. Manuel's son. Considered pure Uru. No white hair. Thin lips, straight nose. Very marked male-marginal fold.